Numb. 93.

The British Apollo,

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Wednesday December 29th. to Friday December 31ſt. 1708.

Q. *GEntlemen, Pray, could our firſt Parents,* Adam *and* Eve, *have Sinn'd, had not the Devil Tempted them.*

A. Our firſt Parents perhaps *Might* never have Tranſgreſs'd, had they not been Tempted: But that they *Cou'd* have Sinn'd, or, that it was *Poſſible* for them to have Sinn'd, may be readily Collected, in that they were Created with a Freedom of Election (for otherwiſe they cou'd not have been Tempted to Sin) and in that He, who Tempted them, was once a Seraph, and yet ventur'd upon Sin without a Tempter.

Q. *Worthy Gentlemen, Being a Subſcriber to your Incomparably Ingenious and Diverting Paper (called the* Britiſh Apollo) *I preſume to trouble you with a few Queſtions, to which your ſpeedy Anſwer will extreamly Oblige, Gentlemen, Your Humble Servant,* Ph. N.

Queſt. 1. *If there be any Second Sighted Perſons?*
Queſt. 2. *If ſo, how came they by it?*
Queſt. 3. *If it be from God, or the Devil?*
Queſt. 4. *If it be Natural, or Attained?*

A. We need no more than anſwer your firſt Query, becauſe we ſhall anſwer in the Negative. For we can form no Idea of the Perſons ſpecified, ſince as no Created Being can fathom the Deſigns of Providence, ſo we cannot apprehend it to be any ways Agreeable to an All-wiſe Diſpoſer to Write Mens Deſtinies on their Foreheads. And if he were Pleas'd to do ſo, we cannot be Perſwaded to ſuppoſe, that he wou'd make the Diſcovery to Strolling Fortune Tellers.

Q. *We read in* Rom. 5. 14. *that* Death reigned from *Adam* to *Moſes*, even over them, that had not Sinn'd after the Similitude of *Adam's* Trangreſſion. *Now, ſince thoſe Ante-Moſaicks cou'd not Violate the After-Law of* Moſes, *which denounc'd Death, to it's Tranſgreſſors, nor yet were guilty of Sinning after the Similitude of* Adam's *Tranſgreſſion, how came Death to Reign over them?*

A. The very ſame Apoſtle in the Immediately Succeeding Verſe Intimates the Reaſon in an Hypothetical Sentence, *if thro' the Offence of one many be dead. Adam* by his Diſobedience to a Poſitive Law (and therefore to Diſobey a Poſitive Law is to *Sin after the Similitude of* Adam's *Tranſgreſſion*) Intail'd the Heritage of Death upon his whole Poſterity.

Q. *Gentlemen, 'Tis ſaid in the* 27th Verſe *of the firſt* Chapter *of* Geneſis, *that* God created Man in his own Image, in the Image of God created he him. *And in the Latter Part of the ſaid* Verſe, *'tis ſaid again,* Male and Female created he them. *I deſire that you will reconcile this.*

A. The Word, *Man*, in the Paſſage alledg'd, couches a Species under an Individual, and therefore imports Mankind. For at that time *Adam* and *Eve* compos'd the whole Species. And therefore *Him* Agrees with *Man*, the word Couching; *Them* with *Mankind*, the word Coucht.

Q. *Whether thoſe, that ſhall be extant at the Day of Judgment, ſhall ſuffer Death, or any Change in their Bodies, but receive their Bliſs or Woe without any Alteration; and whether thoſe, that ſhall be Rais'd, ſhall be in all things like unto Them.*

A. To both the Queſtions we Reply from no leſs a Perſon than St Paul; *Behold I ſhew you a Myſtery, we ſhall not All Sleep, but we ſhall All be Chang'd. In a Moment, in the Twinkling of an Eye, at the laſt Trump (for the Trumpet ſhall Sound, and the Dead ſhall be Rais'd Incorruptible, and We ſhall be Chang'd) For this Corruptible muſt put on Incorruption, and this Mortal muſt put on Immortality.* 1 Cor. 15. 51. 52. 53 From which Memorable Paſſage it Evidently Appears, that the *Dead* ſhall be Raiſ'd, and the *Living* Chang'd into the very ſame Similitude, into an Incorruptible, an Immortal State. *For Chriſt ſhall Change our Vile Body* (whether Dead or Living) *that it may be like unto His Glorious Body, according to the working, whereby he is Able to ſubdue all things unto Himſelf.* But if we enquire into the more Particular Similitude of Chriſt's Glorious Body, and Conſequently of our Own Future Bodies, St. *John* gives us a Full, tho' a Negative Reply to ſuch an Enquiry; *It doth not yet appear, what we ſhall be; but we know, that when He ſhall Appear, We ſhall be Like him; for we ſhall See him, as he Is.* And O! that our Practice were Agreeable to our Curioſity, that we were willing to obſerve the Inference Deduc'd from hence by this Divine Apoſtle: *Every Man, that hath This Hope in him* (the Joyful Hope, the Raviſhing Expectation of being Like the Bleſſed Jeſus at his great Appearance) *Purifieth Himſelf, even as He is Pure.*

Q. *Gentlemen, You are deſired to give a Reaſon, why the Trade-Wind in the* Weſt-Indies *always blows within one Quarter of the Compaſs, and at all times of the Year. Yours,* M. L.

A. As Winds are Diſtinguiſht into Conſtant and Inconſtant, General and Particular, ſo the Wind, you ſpeak of, is both Conſtant and General. And becauſe it is General, that is, blows in many places from the ſame Point over a large quantity of the Globe, it is therefore call'd a Trade-Wind. It is an Eaſt-Wind, and blows in the Atlantick, Ethiopick, and Pacifick Seas. It is leaſt Variable in the Latter, ſince Sea-men can Sail from *Aquapulco* in *New-Spain* to the *Philippine Iſlands* (a Voyage of 1650 Leagues) in 60 Days, without any occaſion to ſhift their Sails. This Wind is obſervable, not only within the Tropicks, but even to the 30th Degree of Latitude on each ſide of the Equator.

Some have attributed this Wind to the daily Rotation of the Earth, which, as it moves Eaſtward, ſo it leaves the Air, which is a Fluid, behind it, whence it blows Weſtward with reſpect to the Superficies of the Earth. And this Solution receives ſome Countenance from that other Phænomenon of this Eaſt Wind, namely, that it is converſant near the Equator, and under ſuch Parallels, where the Circles deſcrib'd are the Largeſt, and conſequently the Rotation of the Earth the Greateſt.

But the *Copernicans*, in Defence of their Modern Syſtem of Aſtronomy, have clearly overthrown this Plauſible Solution. For (as They well obſerve) ſince the Air Gravitates towards the Earth, and Adheres to it, it is naturally carried round with the ſame Motion.

Carteſius draws the Phenomenon from the Influence of the Moon But ſince His Solution Depends upon ſeveral Phyſical Hypotheſis's, and is withal Rejected by *Varenius*, it is enough to have barely mention'd it.

But the Beſt and indeed True Solution, is taken from the Sun. For as the Courſe of the Sun is Weſtward, and as the Air is moſt Rarified under the Sun's Meridian, ſo it follows from the Neceſſary Laws of Staticks, that Air, which is more Condenſe, readily flows to That, which is more Rarified, in order to Preſerve an Equal Ballance. Whence the Air, which is not at a Greater Diſtance, than is mention'd above, from a Vertical Sun, naturally follows the Courſe of the Sun. But ſince the Sun, as it paſſes the Eccliptick, goes Northward and Southward, it follows, that to thoſe, who live under the Line, the foreſaid Wind is ſometimes Full Eaſt, ſometimes Eaſt-North, and ſometimes Eaſt-South; and that to thoſe, who live in the Temperate Zones, it is ſometimes Full Eaſt, namely, when the Declenſion of the Sun is too ſmall to make a Difference; at other times, to the Northern-Sailors it is Eaſt South, to the Southern Eaſt-North.

Q. Apollo, *Pray explain the meaning of the* Eaton *Diſtich, mention'd in one of your Papers, and you will favour your Votary* Albyſinda.

A. The Story is reported of a Butcher, who with the ſame Knife, he kill'd a Wether, Accidentally ſlew one of his Sons, who was Unhappily too Near the Wether. An Immoderate Concern for ſo Unlucky a Miſchance Tempted the Father to Hang himſelf. The other Son was Unfortunately Drown'd, and the Mother was ſo ſenſibly affected with the Tragical Misfortunes of her Family, as to Expire with Grief.

Q. *A Certain Gentlewoman about three Years ago, had a great Fit of Illneſs, and ever ſince, when ever She firſt drinks at her Meals, She is immediately ſeized with fainting Fits; ſo that ſometimes She Vomits, and can by no Advice as yet prevent it. She deſires your Opinion in your next concerning the Cauſe, and you will mightily oblige your Humble Servant and Well-wiſher,* M. D.

A. By the Afore-mention'd Indiſpoſition, we preſume the Natural Tone of the Stomach may be ſo far vitiated or depraved, as to have contracted a Seminary of Heterogeneous Humors, which mixing with the firſt Draught of Liquor, raiſes ſuch a Conteſt in that part as may produce theſe Troubleſome Symptoms: After which Ferment and the Reception of ſome Solid Aliments, we ſuppoſe the Offending Humors may be rendred Blunt and uncapable of creating a Second Paroxyſm.

Q. *Gentlemen, Your Reaſons why a Candle, the Flame being put out, ſhould ſend forth ſuch an Odious Smell; whereas flaming, it is not in the leaſt offenſive.*

A. That Offenſive Smell proceeds from a Fætid Sulphur, whoſe Particles, whilſt the Candle flames, ſwiftly fly away, Conjoyn'd together as it were in a Torrent, whereby the ill ſavor is prevented: But when the Flame is put out thoſe Sulphureous Particles are ſeparated and retarded, and through their ſluggiſh Flight we become more ſenſible of that Ungrateful Smell.

Q. *Pray Favour me with the Vertues of Tea: To what Conſtitution it is Beneficial, and to what Injurious.*

A. By Tea, we underſtand you, Green Tea, which Moderately Heats, and Dries, Opens, Reſolves, and Attenuates, is Diuretick and Anodyne; Takes away pains of the Head, is good in Difficulties of Breathing, and eaſes griping in the Bowels: Contemperates the Blood and Humors, and is ſuppos'd to Expel Sleep, by Repreſſing or Reſolving the Vapors that aſcend to the Head: And ſo Corroborates the Brain as to Enable it to be without Sleep whole Nights without Injury: And is Chiefly Beneficial to Cold and Moiſt Conſtitutions.

Q. *Whether there is any ſuch thing as a Salamander.*

A. See *Apollo, Numb.* 51.

Q. Apollo, *Pray, give me the Reaſon, why the beating of a Drum in an Ale-houſe, ſhould turn their Drink Sower: And you'll Oblige Yours,* A. J.

A. See *Britiſh Apollo, Numb.* 60. The ſame Reaſon is for that, as for Thunder Turning Drink.

Q. *What is Thunder?*

A. See *Monthly Paper, Numb.* 4.

The Gentleman, who ſpeaks of two Letters, he ſent us, concerning the Lives of Birds, is deſir'd, if he pleaſes, to ſend a third, ſince we don't remember, that We receiv'd one of them.

POEMS.

Q. *YE Sacred Sages, who with Layes Divine,*
To ſolve our Doubts and pleaſe the Town (Combine,
Who by your wondrous Pow'r of Verſe can heal
Our bleeding wounds, ah! condeſcend to tell,
How a moſt wretched Woman may regain
That Peace, which now alas! She ſeeks in vain.
I lov'd a Youth by Nature form'd to pleaſe,
Adorn'd with every Art to gain Acceſs
To a fond Woman's heart, who thought her ſelf undone
Till She cou'd fix the wondrous Youth her own.
Venus *propitious to my Wiſhes prov'd,*
And whilſt I figh'd for him, he own'd he lov'd.

Spring-

Spring-tides of Pleaſure did my Breaſt invade,
When He in moving Sounds his Flame betray'd,
For He was all my Joys, and I his charming Maid;
But oh! what Words, what Accents ſhall I chuſe,
What God ſhall I invoke, what Sacred Muſe?
To paint the reſt fit for Apollo's *Eye,*
Whilſt conſcious Bluſhes of the Deepeſt Dye
Inflame my Cheeks and damp my riſing Joy.
For ah! the Blackeſt *Guilt my Pencil guides,*
And ſure no Deity o'er broken Vows preſides.
This Dear, this Lovely Youth I have betray'd,
And fatally another Man my Husband made.
Divine Apollo, *if your Art can ſhew,*
What recompence to injur'd Love I owe,
Let a deſpairing Wretch the Secret know.

A. Can ſuch Delinquents ask an Aid Divine?
Can ſuch Unhallow'd Hands approach Our Shrine?
Can Thence ſuch Criminals a Pardon gain,
Where Juſtice flows, and Wiſdom's Dictates Reign?
Not *Hellen*'s Crime a deeper Tincture gave,
Whoſe *Faithleſs Flight* procur'd old *Troy* a Grave.
Scarce *Danaus* Offſprings acted greater Ill,
When each Her Lord did at the Nuptials Kill.
Nor Could Vindictive Heaven the Guilt forgive,
Or let ſuch Sinners Unrewarded live.
Religion's Hypocrites, and thoſe of *Love*,
Could never Merit Favours from above;
Go then, Perfidious Wretch, Remain Diſtreſt,
And Feel the Tortures of a Perjur'd Breaſt.
Let youthful Phantoms ever Plague thy Sight,
And loſt Enjoyments Rack thee Day and Night.
Let former Billedeux freſh Woes prepare,
And every Line a Dread Indictment Bear;
Let Paſt Defaults thy Future Bliſs Deſtroy,
And Long Regret prevent all Accidental Joy.

Q. *Sons of the* Delian God, *I pray Allot,*
The cauſe why ſharpeſt Wit prove greateſt Sot.

A. Such think their Wit will never let them want,
And thence th' Ingenious prove Extravagant.

Q. *Ye Wiſe and moſt Delightful too;*
I'll ſpend this Voice in Cries,
In Tears I'll waſt theſe Eyes,
Unleſs I am reliev'd by You.

I Love; but dare n't let it be known,
Who can like me complain,
To Love and Love in vain!
My Love a kind of Dream is grown.

Fear, Anger, Hope, give all your Aid,
This Tyrant drive from me;
If your Society
Can do't, for you my Pray'rs are made?
Yours, Cælia.

A. Obſerve well all the Swains you ſee,
Perhaps You ſoon will find,
For Shape, for Face, for Mind,
A Nobler Swain, by far than He.
Thus You your Flame may ſmother,
If ev'ry Grace and Air,
You 'impartially Compare,
And by one Heat, drive out Another.

Q. Apollo, *I'm a Plump and a Jolly brown Wench,*
Love Mirth, when on Lewdneſs it does not Intrench;
I'm Courted by one is ſo lean, you wou'd ſwear,
That with Fleſh and Blood he at Enmity were;
A mere Bag of Bones, from his Feet to his Crown,
And his Skin ſits upon 'em like a looſe Morning Gown:
Now ſay to what Uſe, can I put this feat Creature,
Excepting to look on, and Laugh *my ſelf* Fatter.

A. He may be for Moral Inſtruction and Uſe,
Which on both Accounts may your Liking induce;
If the Ancients a *Scull* plac'd each day on the Table,
To mind them of Death, and that Life was unſta-
(ble,
A *Skeleton* is more *Expreſſive*, your *Sight*
It not only takes, but you feel it all *Night.*
Of Uſe in your *Gardens*, he likewiſe may be,
For his Clattering Bones, when they're hang'd on
(a Tree,
May Frighten the Birds beyond Maukin or Snap-
(per,
This Caution alone you muſt take, that your Clap-
(per;
Inform him no ſecret, for fear he's ſo *thin*
That People may read it quite through his Skin.

Q. *There's a parcel in ſtrife*
To know, who was Cain's *Wife?*
Yours, Silvia.

A. The *Athenians* of old
Did this Problem unfold.
See *Athenian Oracle.*

Q. *Ye Dabſters at Rhime,*
Who ſo ſweetly can Chyme,
Aſſiſt the Old Bake-warden *cryer,*
With ſome pretty ditty,
That's pat, new and witty,
But pray let it be a Strain higher;

For that I now Chant,
Each School-boy has learnt,
And is grown like my ſelf old and ſo ſo;
But when Cuſtomers kind
Hear my Rhimes are refin'd,
They will flock round my Pot with a ho ho!

Being charm'd with your Wit,
I their Money ſhall get,
And ſell my Bake-wardens *betimes,*
But, Sirs, to let you ſee,
I ungrateful won't be,
You ſhall eat what you pleaſe for your Rhimes.
Your Bake-warden *Woman in Ordinary*
Dorothy Pear-tree.

A. Your

A. Your Pears and your ſelf,
Deſerve equal Pelf;
Therefore this ſhall be all our Reply;
A Laſh at *Bridewell*,
(If 'twill make them ſell)
Will give a more natural Cry.

SIR,

THE Advices from Naples Dec. 11th are, that Cardinal Grimani has receiv'd the Compliments of all the Miniſters of the State, the Nobility and General Officers, on his New Commiſſion of Vice-roy, and Captain General of that Kingdom; that 600 Soldiers, Spaniards and Neapolitans, are embark'd there for Barcelona: That they have Advice from Reggio, that ſeveral of the Enemy's Ships, have landed Men in Porto-Bello in Calabria to ruin the Salt Pits there, and burn a great Number of Feluccas, were forced to retire with loſs, without being able to execute their deſign, on the Approach of ſome Forces which were ſent by the Duke d' Melito. From Douay 'tis adviſed, that the Mareſchal de Boufflers, and the Chevalier de Luxembugh, are ariv'd there poſt, from Court; and that they are providing Magazines at Ipres, with all Neceſſaries, being Apprehenſive that the Allies will open the Next Campaign with the Siege of that place. From the Hague they write, that our Army in Flanders have begun to ſeparate in Order to go into Winter Quarters; that my Lord Duke of Marlborough and the Field Deputies are daily expected there, and 'tis reported, that after his Grace has confer'd with the States, he will Embark for England; but 'tis the Opinion of ſome, that his Grace will ſtay in the Netherlands, till Prince Eugene returns from Vienna, whither he will be going in few days: That the French are repairing the Fortifications of Namur, and Erecting ſome New Works between the Town and the Caſtle; that they are caſting ſeveral pieces of Cannon at Douay. But, 'tis ſaid, they deſign to remove their Foundery to Dunkirk for ſecurity. That the Letters from Rome differ very much in relation to the accommodation between the Emperor and the Pope; but thoſe from Vienna aſſure us, that his Holineſs has at laſt reſolv'd to acknowledge King Charles, and to give all manner of Satisfaction to his Imperial Majeſty. That the French have ordered 20 Batalions from Alſace to Flanders, where they deſign to have a formidable Army Next Spring; That the States have earneſtly deſired in a Letter to the Duke of Marlborough, that his Grace would not go over to England till Prince Eugene returns from Vienna; this requeſt being founded upon the known diligence of the Enemy, and their Numbers on the Frontier, whither the Mareſchal de Boufflers is already come, and 'tis ſaid, that the Mareſcal de Villars is expected there; and that the French have Evacuated Bruges, and Quitted Plaſſendael and Leſſingen. Which is all from Youts, *&c.*

Whereas great Numbers of Perſons come to our Printer, for our Six-penny Quarterly Book, we thought fit to give notice, that we deſign to diſpoſe of none of them but to our preſent Subſcribers, and thoſe who will become ſuch, before they are all gone, who may have them of our Servants in their Walks.

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